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THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 10. AUGUST, 1896. No. 1

THE PYRAMID OF CHEOPS.

BY ROBERT L. DEAN.

A SHAFT sunk within the area represented by the frontispiece first passes through several feet of sand and then into the original washings of the Nile. Although the *new* Egypt lies between us and the *old*, the glory of the latter breaks through the former and thereby makes the country of the Nile an enchanted land. The desert winds have shaken out their sands to conceal, time was eager to dissolve, and vandalism strove to level, the handiwork of the proud empire, but with ill success. Egyptology is a current word with scientists; and to-day the Nile strip shares the world's attention not so much for what it is as for what it was long ago. No other country has contributed such antiquities as the Rosetta stone and the mummy of Rameses II; no other country assures the diligent archæologist of better findings; and perhaps no country outside of Palestine has a larger place in Bible history. The very ancientness of Egypt lends more than a passing interest to every mile of its extent.

The mention of ancient Egypt instinctively calls up the pyramids. A large number of these, in various stages of decay, are still seen on the west side of the Nile. The Gizeh group, which bears the name of the town across the river from Cairo, exceeds all others in magnitude and grandeur. Like a constellation of the first magnitude the pyramids of Cheops, Chephren and Mycerinus form a line pointing toward the north-east, overshadowing smaller piles. The first-named is the most colossal and ambitious of all structures that despotic Egypt has left us. *Cheops*, the "Splendid," is the Greek form of *Khufu*, the royal builder's name.

There probably was not a desert but fertile and wooded plains around Gizeh hill when the corner-stones of this structure were laid, for the winds have buried the ancient fields beneath the sand long since Cheops was forgotten. The location, from whatever cause it was selected, is perhaps the best adapted for its purpose of any in Egypt. Standing 150 feet above the valley it is an eminence whence the winds sweep clear the sand from its base. Soil and surface rock

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were removed until it was a solid, level, fissureless foundation. The actual labor of 100,000 men for twenty years, it is estimated, was required to bring the work to completion. A canal six miles long was dug to the Nile to facilitate transportation of material from the quarries. The stone was placed in position layer upon layer until the topmost one, the two-hundred and twentieth, was complete. But Cheops was too artistic a builder to be satisfied with a work which he deemed but partially finished. The specifications decreed that the colossal pile be now incased in polished marble. Skill of the highest order was essential to shape the triangular blocks so their glistening faces would join their neighbors so exactly that there would be neither flaw, indenture nor crook in the surface of the whole vast structure. One more addition— a tiny pyramid, shaped and polished from a solid crystal, is carefully lifted to the summit to form the apex and crown of this, one of the most stupendous works of man.

What a glory this glittering mountain of stone must have been, built as it was before Abraham was born! The sunlight would reflect from its sides like walls of fire, and his lingering beams would play through and through its glassy peak, making of it another sun. The present height is 450 feet, which is 30 feet lower than the original altitude.

Of how the work was done we know very little. The construction undoubtedly has its dark side, which in kindness, perhaps, is hidden from nineteenth century eyes. The Egyptians of this and later periods did have tools. Hammer and pick dressing were freely used. According to Mr. W. Flinders Petrie, of the Egyptian Exploration Fund, the Egyptians had tools pointed with such jewels as beryl, topaz, sapphire, emerald, and diamond.

THE INTERIOR CONSTRUCTION.

Of this the world knew nothing until A. D. 820, when Caliph Al Mamoun, in search of gold, forced a passage to the center.

This disclosed the true entrance, which was blocked and concealed in the most thorough manner. When these obstructions were removed the portal was revealed, a massive and accurate work of masonry covered with huge stones fitted and joined at the top like the roof of a building. Some distance from the entrance the passage divides, the descending way leading to a subterranean chamber, the ascending to the so-called King's chamber. The latter is regarded as the best specimen of masonry in the world. The construction is of large polished granite blocks, some nearly 19 feet in length, and so closely fitted that a slip of paper cannot be forced between. In this room stands the "coffer," which, like the walls, is of polished granite.

Returning to the lower end of the Grand Gallery, the spacious hallway leading to the King's Chamber, the explorer enters the Queen's Chamber at the north-east corner. The same skillful workmanship is manifest here, although the walls are of polished marble and not granite. From the entrance of the Grand Gallery is a long irregular passage leading downward to the Subterranean Chamber, the design of which, it is thought, was to afford an exit for the workmen who closed up the ascending passage.

Such was this structure, a pile whose sides, without modern instruments, are placed exactly toward the cardinal points and the vertical height of which bears the same proportion to the circumference at its base as the radius of a circle does to its circumference.

Finally comes the question, What was

the purpose of the pyramid? and it is as briefly answered: *no one knows.*

There probably is not a scientist who would not give ten years of his life if he could unfold the mystery of this pyramid and answer the hundreds of questions which have been raised concerning it. A certain traveller and writer of note, who had inquired into about all that has been written on the subject, determined to investigate. After measuring, photographing, and viewing, he declared at the close of the second visit, "Then I rode away to the busy city more entranced and more puzzled than ever."

It is not hard to believe that out of this darkness will finally come light; that God may unlock the fastnesses at the right time and bring forth the secret, and thereby again "be honored upon Pharoah and all his host." The position of Egypt must always give it importance. With the development of Africa and Asia probable, Egypt will still hold its eminence on the highway of nations. Having Christianity to arouse and enlighten its sluggish population, this ancient land, where once dwelt Abraham, Jacob, Joseph, Moses and Jesus, will yet become a power for our God and His Christ. To accomplish this, is one of the ends of the United Presbyterian church.

THE SCHOOL AS A MISSIONARY FORCE.

BY MRS. JENNIE LOGUE CAMPBELL.

CHRISTIANITY from the earliest ages has recognized education as her most important handmaid. Next to the Christian home, as a factor in building up the kingdom of God on earth, stands the Christian school. It is the rare exception when infidelity founds or maintains a school. "Pro Christo et Ecclesia," "For Christ and the Church," is the motto on the seal of Harvard College; and it truly represents the aim of most of our older institutions of learning.

How, then, is the school a missionary force? First, by the direct religious influence which it brings to bear upon the hearts and minds of those who come within its sphere. In a recent earnest address upon Christian education, the speaker pointed out the fallacy in the remark so frequently made that the first few years of a child's life shape its future. The real crisis years of life are later, when in youth, or early manhood or womanhood, comes the time of independent thought and action. It is indeed important that the Bible should be read and reverenced in our public schools. But, after all, at the period of a child's life when it is in these schools, the home influences are far the strongest, counteracting the influence of the school, whether for good or evil. It is in our higher institutions of learning that it is most important that there should be a deeply Christian atmosphere. I do not believe that the temptations which surround the average college-student are as great as those which beset the path of the young man or woman who goes from home to engage in business in any of our towns and cities. But, notwithstanding this, in college life there is much to draw the mind away from God. To the gay, the pleasure-loving, there are the dissipations which gratify the love of pleasure. To nobler natures, the thoughtful, the intellectual, this period is often the time when the old belief, accepted hitherto with the unquestioning faith of childhood, becomes itself a matter of doubt. If in the institution the spiritual life runs low, or open infidelity boldly rears

its head, will not the almost inevitable result be shipwreck of the faith? The Christian school, if true to its high mission, is pervaded by an atmosphere which stimulates the growth of every germ of spiritual life. Its chapel-exercises, its prayer-meetings, the example and influence of the earnest Christians among its faculty and students—all tend to emphasize and intensify the Christian culture of the home.

But not merely is the Christian life matured and strengthened where it already exists, but our Christian schools have ever proved powerful agencies for leading the thoughtless and unbelieving to the faith of the gospel. Revivals have been more frequent and powerful in them than in the world outside. It is said that during the two centuries of its existence, Yale College has passed through thirty-six revivals, and to the new life begun in these college awakenings the church owes some of those who have done its noblest work.

Mt. Holyoke Seminary was for many years almost constantly a place of the deepest religious interest. Her daughters are teaching the faith of Christ in every land. Those who have had to do with any of our Christian schools will recall instances of those who came to college unbelieving or indifferent, and who by the influences which surrounded them there, were led to the love and service of Christ.

But especially is the school a missionary force in preparing those who are to be laborers, both in the home and foreign fields. Not money is the greatest need of the church, but trained workers with the love of Christ and humanity in their hearts. Whence shall they come? From schools where the moral and spiritual, as well as intellectual nature, is cultivated. It is true that occasionally God does so baptize an unlearned man with his spirit as to make him most efficient in winning souls. But ordinarily in accomplishing this work He takes men of trained intellect. Mr. Moody, as every one knows, is very far from being a man of culture or education. But when, through the confidence reposed in him by the Christian world, large sums of money were at his disposal to advance the cause of Christ, what use did he make of them? With that sanctified common-sense which characterizes his work, he founded schools at Northfield —schools where education should be made cheap, where the study of the Bible should form an essential part of the curriculum—schools which should be thoroughly penetrated with the spirit of Christ. He knew that from these institutions would come the evangelists, the missionaries, the Christian workers, who should multiply his influence a thousand fold. One of the very hopeful signs of our day is the missionary enthusiasm which has entered our higher schools and colleges. "The students' volunteer movement" has already stimulated many hundreds to enter upon work in the foreign field. The American Board of Missions had its origin in a students' prayer-meeting at Williams College. May not the missionary movement of the last decade among our college-students prove the dawning of the day when every nation shall hear the story of the Cross.

Speaking of Lutheran (General Synod) Muhlenberg Mission, West Africa, Dr. Scholl states that "as a result of Christian learning and training, the native boys have built a steamboat of their own, and 35 years ago those people had never seen an ax. They have sent to America 25,000 pounds of coffee.

THE SCHOOL AS A MISSIONARY AGENT.

By Miss M. J. McKown.

Editors Magazine:

At your request, I send you a few thoughts on the above subject.

After thirty-four years of experience in one of our own foreign missions, and observing the policy of our neighboring missions, viz., the Congregational mission in Turkey, and the Presbyterian and Reformed Presbyterian missions in Syria, I am convinced that schools are a very important agent in missionary work. The true policy of a foreign mission should be the salvation of individual souls and the founding and building up of a native, self-supporting church.

Aided by the Spirit of God, the principal means used in this great work are the preaching of the Gospel, the distribution of God's Word, and school. Souls can be saved by simply hearing the Word of God, for the Scriptures declare that "faith cometh by hearing." Such passages as, "The law of the Lord is perfect, converting the soul," "The testimonies of the Lord are sure, making wise the simple," and many, many others that might be quoted, teach us that the Word of God alone is sufficient to make men wise unto salvation. But if the native church live, have nourishment, and grow until it covers the field, it must have native pastors, teachers, evangelists, Christian homes, schools, benevolent institutions, etc. It is hard in this country for an adult to turn from his evil ways and lead a godly life; but it is a thousand fold harder for one in a heathen or nominally Christian land to do so. For the latter was not only born in sin, but in his childhood and youth no moral influence, whatever, was thrown around him. He has inherited the physical, mental and moral degradation of ages. He has learned falsehood, revilings, etc., from his mother's lips; and dishonesty, cruelty and immorality from the example of his father. And when the light enters his soul, how terrible is the struggle when he tries to rise from the deep pit of miry clay. His habits of life, modes of thought, parents, associates, customs of the country, everything is against him. Is it any wonder that a few falter and fall? But let the children be gathered into schools, as young as possible, and into boarding-schools, as far as practicable, especially in the earlier years of the mission, and how different will be their state when they become adults. The declaration, "Train up a child in the way he should go, and when he is old he will not depart from it," holds good in the foreign mission field, as it does in Christian lands. When the native children are brought into the mission schools they are removed from the evil influences of their homes, they are saved from superstition, they improve in health by the regular habits of the school, they learn as well as children do in this country, they receive the truths of the Bible with the same simple faith, and in time, by the blessing of God, grow up into strong men and women.

U. P. Home for the Aged, Wilkinsburgh, Pa.

NOTES ON OUR MISSION.

School Work for Christians.

BY REV. T. E. HOLLIDAY.

In the school work in our mission of Sialkote we find at the bottom of the scale primary schools. These are mostly found in the villages of the various districts where our native Christians reside. Their chief purpose is to provide means

of education for children of Christian parents. Children of Hindu or Mohammedan homes *may* attend if they like, and some are usually found in all of our village schools. The enrollment will usually vary from 7 to 35 pupils for one teacher.

What is taught in such schools? Three to five years work in secular subjects, and two or three small catechisms, and the Bible, when the boys are able to read it. Besides this, the Bible is taught orally in the opening religious exercises, or at other times. I have had two Mohammedan boys recite, word for word, respectively, 12 and 22 answers of the Westminister shorter catechism in Urdu. These boys were in a little village school, and had, prior to this, completed Mudge's and Brown's catechisms. It is needless to say that they were laying up in their minds teaching quite different from the Koran. The religious instruction is compulsory for all pupils. The annual examination includes both secular and religious subjects.

These schools for boys are feeders for the Christian Training Institute at Sialkote. There are one or two districts perhaps where some boys attain a higher standard, prior to going to Sialkot, than the mere village school affords. In a few places small schools are opened for girls of our Christian homes, and in others for Hindu or Mohammedan girls. These are conducted much on the same plan as a boys' school, save that we should have a woman for teacher.

What is the need and profit of these schools?

First, most of our converts have come from the lower and for centuries untaught castes. Only a few of these people before receiving baptism could even read in the Goormookhi character. In order to get native helpers—whether Bible-readers, catechists, ministers, or zenana-workers,—the missionaries are compelled to provide a way for our Christians or their children to learn to read. Schools appear the best solution of the difficulty. If they are to read the Bible and teach it well, they must have *some* education. If they are to get a knowledge of Christian literature, they must obtain an education. If the native preachers are to be able to defend Christian doctrines in face of open and often learned opposers, they must have more than the great essential gift of the Spirit; they must have such education as will fit them to obtain a good knowledge of the same Spirit's word.

The rising generation in India is getting more education than ever before. Christian young men and women must have a share in order to maintain or rather first to attain to influence in a community. At least one-half the native helpers in Gurdaspur district have been educated in our mission schools, and most of the others received their education in schools of other missions. Some 15 or 20 boys are now in preparation for this work at Sialkot from that one district. As rapidly as these boys are qualified they are put in charge of schools or given preaching work, of some grade or other. Some both teach in a day school and also instruct their neighbors in the Scriptures.

Some people at home still do not like to contribute for the support of a missionary who is not engaged in direct evangelistic work. Long may faith in the simple preaching of the gospel as the great work of the missionary abide. But such labor, surely, is not all that is to be done in the proper field for missionary effort. At the present stage of the work in India, any mission which gives up educational work that has for its end the raising up and training of a native ministry and other help of lower grades,

simply begins, I had almost said, digging its own grave.

Perhaps some one may think it would be well to allow our Christian boys to secure their knowledge of secular branches in the government schools. Experience shows that few or none such boys are of any value for mission work. The atmosphere in government schools is heathen or Mohammedan, not even Christian, and how could it be missionary? No Christian knowledge or any religious instruction is given in these schools. A teacher would lose his position if he taught even the Christian or other evidence there. Theoretically, this is true of Hindu or Mohammedan teachers also.

Missions are compelled to provide their own schools for children of Christians in order to prepare native help in evangelistic work.

To the training-school at Sialkote, now in charge of Rev. Caldwell, only the children of Christian homes are admitted. About 150 were enrolled last year. The course is arranged as is thought best fitted to qualify the pupils for mission work. The secular text-books are the same as are used in the classes of like grade in government schools. A good interest is taken by the boys in physical sports. A native policeman gives instruction in the elements of military drill.

Taking into account that these boys are the first generation in their families that has had any education for centuries, the examinations which they can pass are very creditable indeed. Some of them have passed Bible examinations which would compare favorably with what would be passed by freshmen, if not sophomores, in one of the colleges of our church at home. Formerly, graduates reached nearly first preparatory grade, but of late this standard has been raised by some three years of work. The school is thus made a high school.

The girls' boarding-school at Sialkot, has grown from an attendance of about ten in 1887 to one hundred this present year. This increase appeared to make it necessary to send Miss Corbett there to aid its principal, Miss Campbell. Here the greater number of the girls come with no preparation whatever. Beginning with the alphabet, they have opportunity to secure a very fair common-school education. Lately a higher course, including English, was added to the curriculum. As at the training-school, native style of dress and food are adhered to, that there be no aping of English ways, as in some institutions elsewhere.

What results do we see for the work of the school?

A large number of the girls make a profession of faith during their stay here. They learn to attend services regularly. They have their missionary societies and learn regarding such subjects and work. It cheers one to see the interest they take in such work and the sums, though small, they have the past year given from their own private means. Here they learn cleanly and regular habits. They learn to cook, to sew, often to knit; to cut and make their own clothes (something the most of their mothers cannot do.) Here girls are fitted to become Bible teachers for the zenanas. Some become worthy helpmates as wives of native preachers; others are fitted for better living in the homes of private members of the church. In short, when these girls graduate they are the best educated ones of their villages. There is probably no better school in the Punjab where Christian girls can secure a substantial and practical education. All this is a revolution from Vedic teachings that would deprive such girls from hearing the sacred books, both because they are from the low castes and because they are only women.

One great weakness as yet in all our schools for Christians is that only a few Christians are available for teachers. Hindus and Mohammedans have had to be employed. But years will provide for this want, and as boys come out they are or should be taking the places of teachers from other faiths. At the girls' boarding-school many girls marry before becoming well-fitted for school-teachers. Our school-work for Christians—and not saying anything regarding much good that is being done by other classes of schools—is not yet perfect, but is a strong factor for good in evangelizing and nplifting the hosts of India. It all merits our prayers and hearty support.

Cadiz, Ohio.

Our Summer School.

KNOXVILLE COLLEGE,
June 22, 1896.

The Knoxville Summer Bible School, under the direction of Rev. H. H. Bell, opened on the 16th with a much larger attendance than last year, there being an increase of at least 25 per cent. Besides much more interest being manifested by the students of the college and people of the city, quite a number are in attendance from the North and the missions further South. Dr. Harper, of Xenia Seminary, is with us, and has given us a rare treat in the way of lectures on the psalms and two excellent sermons. We expect great results from the work of the next ten days, and solicit the prayers of the church in our behalf. M. W.

A Social and Financial Success.

Perhaps the experiment we tried in the Ladies' Missionary Society of the Second United Presbyterian church, Cleveland, Ohio, may be helpful to some other society: Our society is small, and it seemed to us at the end of the year that our contributions were small, too, so we tried the plan of holding our monthly meetings at the church and serving supper to all who came. We only charge ten cents for supper, but very often we receive a quarter or half dollar, with the remark, "I don't want any change." In this way we were able to raise three times as much money last year as the year before. We divide the preparation of the supper evenly among us. One brings cake, another meat, fruit, &c. We do not try to cook anything, but we have a one-burner gas-stove which cost only 65 cents, on which we make the coffee. We have long boards and frames which we use for tables.

Last month we purchased a china-cupboard and a few plates, cups and saucers. Other dishes were donated, also knives and forks.

It has not only been a financial success, but it has improved us socially. We are more interested in each other, and the friendly feeling increases as we meet from month to month. It does away with all formality, and we feel encouraged to advise other societies to try this plan.

LILLIE J. ELDER, Sec'y,
2nd U. P. Church, Cleveland, O.

MISSIONARY CORRESPONDENCE.

Egypt.

AMERICAN MISSION, ALEXANDRIA,
May 15th, 1896.

DEAR FRIENDS IN THE HOMELAND:

TODAY, at the end of another week's work, the school-room has been closed. When we can resume, only the future will reveal. The official document we have been half expecting for some time was handed to us this morning. We did not need to read it to know the contents. We understood at once

that school must be closed, and this meant that the government officials were impressed with the seriousness of the plague in our midst. For several months cholera has been claiming its victims. Many tried to persuade themselves, and others too, that it was something else that was carrying away their friends, but now it only takes a look into the faces to know that a change has taken place and that the uncertainty of life is more vividly impressed upon the people than it usually is, and although they quake and tremble because they realize their helplessness and are conscious of the Higher Power, yet it does not turn their thoughts any the more toward the Ruler of all things, but rather, to flee to Syria or Europe is the uppermost thought in their minds. We were loathe to close school. The central school had been gradually growing in numbers since last October, and we were encouraged. Some of the new girls were just getting into the ways of the school, and the next two months being free from feasts, we were building much upon the work to be done.

From the number of girls upon the streets we concluded there were many around us not in school, so we made inquiry and were told that all the girls were going some place to school, except the very poor ones, who were not able to buy books and clothes and could pay no tuition. But a few days spent going around among the houses proved that we had been misinformed. Many Moslem girls are being sent to native sewing women, while others are spending their time in a useless and injurious way. One of the girls who left the sewing woman and came to us showed a dexterity with the needle that was gratifying to see in a child so young.

Before going out to the houses we looked over our roll book to decide where it was best for us to go, and two of us started out to find the house. Even the teachers who have been in the school for a long time can be lost in the immediate vicinity of the school. Most of our girls know the streets from their own home to the school, and from their homes to the principal shops, but this is the limit of their knowledge of the city. Many a time we never reach the house we start out for. Often when we had difficulty in finding a house we would inquire of a little girl on the street if she knew the place we were seeking; then if we thought from her appearance that it would be possible to get her into school, too, we would not leave her until we had asked about it. We have several girls in school whom we received in this way, and if we can keep them we are teaching girls who would never have found their way into school, and would have grown up in darkness.

These girls are either Moslems or Copts. One of the Coptic girls brought a dress to school to have it made, and when her neighbor saw the dress she at once sent word to know if she could send her little girl to us. Not long ago we went out to find a little Moslem girl in whom we had been very much interested and who had been absent from school for some days. A few weeks before, she had been kept at home because their house was in quarantine, and we were anxious about our little Maghbourah lest she had fallen prey to this dreadful disease. The house was away back in a quarter where English people seldom find their way. We know this by the way the people looked at us, as if to say, "What can have brought you here?" and we almost felt we should make an apology for the intrusion. Although we had been to this house once before, we could not find the place. We asked a little girl on the street if she

could direct us to the house, but she did not know it. After a few words with the little one she took us to see her mother, but when we reached the entrance the teacher said to me, "Oh, I am afraid to go in! I never went into such a place before." I said, "Never mind, I will go in first." When we entered we found, to our delight, a woman who knew of the American Mission. She had come to Alexandria from Monsourah, and her little girl had been in the mission school there, and as she was a stranger in the city she did not know where to send her girl. She came the next day to us and put her daughter in school. That court-yard scene, through the magical power of the Kodak, would, no doubt, make a picture most pleasing and interesting, but stripped of the polish of the artist, which covers many a defect, it, in the reality, was not so pleasing, though none the less interesting. At least half a dozen low huts surrounded the courtyard, the homes of as many families. Every woman had a baby in her arms and several little ones running around her feet. Neither mothers nor children gave evidence of acquaintance with the bath tub, and their clothes were "all tattered and torn and all forlorn." A blind man was cautiously picking his way across the yard and entered now and then into the conversation. Two women were sitting on the ground beside a pot over a fire in which they were cooking rice. The never failing neighbors made their appearance upon the roof and came toward us to take "a look to see what it was all about." I was glad to know these poor neglected creatures, and when we move to that part of the city, I hope to visit them again and take my Bible along with me.

Our little Maghbourah came to school the next week. She had been away from the city because her people feared the cholera' and now she has left again for the same reason. This little Moslem girl loves the school so much and tries so hard to please us that we have become very fond of her and miss her as soon as her place is vacant. Some of our new pupils have been trying the strength of the teachers very much, and one poor girl, who is worse than all the rest, has as much trouble as the teacher. However hard she tries her hands *will* get in the wrong place, and she is sure to get into some other body's seat. But they are making progress, and will soon learn the ways of the school and feel at home.

If you could take a walk with me some evening toward the outskirts of the city in the Moharrem Bey quarter we would likely see a creature sitting on an elevated piece of ground clothed in a navy blue cotton gown, with a sheet of the same thrown over her head and falling down over her shoulders and back. You would scarcely be able to say whether this was a man or woman until going up closer, when you would then find it to be a woman. She is busily engaged in gathering greens. When we first saw her it was during the Mohammedan fast. This fact gave us an opportunity to open the subject of religion and to talk with her about God. As we listened to her ideas of the future, of what her heaven was to be, and of the way it was to be reached, our hearts sank within us. We told her of a better hope, and she said, "You know better; you can read, and of course you know better than we do." As we left our Bedouin friend we told her when she prayed to say, "God be merciful to me a sinner," and he would be pleased with these words. A week after, one of our girls went to her and found she had been watching for us every evening and that she had been repeating the words over and over to her-

self all day long as she worked. One day two of us went to the tent. We did not find our daughter of the desert at home, but we found a man and an old woman. The man was sewing his gown while the woman was baking a cake in an iron pot over a brush fire. After the usual introductory talk we turned the subject to reading, but the man at once said, "It is impossible for a woman to learn to read." We asked him if he could read. He said, "No, but the Sheikh of our tribe can." We then asked him if he had ever heard of the story of Abraham offering up his son to God for a sacrifice and had him tell us what he knew of the story. Opening the Bible we turned to the 22d chapter of Genesis and read, explaining as we read. He was very much astonished to know that a woman could read and seemed pleased with our visit. I do not know whether women rose any in his estimation or not, but I dare say it will be a problem he will never solve, how it was possible for a woman to learn the art of reading. If our wandering Arab had cared to take a short walk, we might have taken him to a house near by where a Syrian woman, the mother of two young men, would likely have been diligently studying her lesson in the Bible; one who does not lose an opportunity of receiving instruction whenever and wherever she can find it. If all Egyptian women were like this woman it would not be long until the the daughters of Egypt would all know their God; and where ignorance is fonnd there would be knowledge, light where there is darkness, peace where there is strife, and tender mercy where there is cruelty.

Every Saturday some of the larger girls come to my room and we have a prayer-meeting. They were growing to be very interesting, and two of the girls had taken up special work for the Lord. There were the two Jewesses of whom I have written before, and during the last year they have grown in grace very rapidly. The last day they were with us we made a more elaborate program. We had a larger number present than usual, and we closed our meeting feeling very much rejoiced over the prospect for the coming week, the two Jewesses being the ones who fully entered into the work and rejoiced with me. But, alas, we know not what a day may bring forth. The brother of one of these girls heard what was being done in these meetings, and as he had been watching his sister's movements with a jealous eye for some time, he ordered her to remain at home and have no further communication with us. Than he went to the other Jewess' home and embittered her mother against us. He took the Bible away from his sister, and her every movement is watched; so much so that she does not have a moment alone for prayer. According to the greatness of her trials is the increase of her faith. Until now the other one has been allowed to remain in school, but she was not allowed to come to us at any time. When school opens again we *hope* to see her in her place, but we have fears. It is scarcely necessary for me to ask you to pray for these two girls, for I know you will. They look forward to the day when they can be baptized, but they have hours when they are very much discouraged, for the way seems filled with barriers. It will be a joyful day to them when the "barriers have burned away." But I will ask you to pray *especially* for the families of the two girls; for the brother who has wrought so much mischief; for a sister who has been in the school, and who *should* know the truth as her sister and friend; and for the Jewesess who have been taken out of school, because these two girls

have learned to love our Lord and Saviour.

These are a few thoughts jotted down amidst the excitement of packing to move and with a number of other duties pressing me, but it will give you some idea of that part of my work which has made most impression upon me during the last few months.

Your sister in the Lord's work,

LEANORA J. MCDOWELL.

CAIRO, EGYPT,
June 15, 1896.

EDITORS MAGAZINE:

I would like to be able to tell some interesting missionary experiences (of which every missionary is supposed to have a stock) but when one's work is confined to the study of Arabic and teaching a few classes there is so little variety that there is not much of interest to be told. The Arabic has been a hard but pleasant and fascinating study, and the hope of being able to use it in winning souls is ever an incentive to diligence.

For several weeks the principal topic of conversation among all classes of people has been cholera. The inhabitants have been in great fear—not so much from the disease as from the government officials and doctors. From the outbreak of the epidemic, the authorities began to take sanitary precautions. A general cleaning was ordered and in some sections with rather satisfactory results.

The Moslems do not believe that there is such a thing as contagion, because, as our teachers tell us, a man once came to Mohammed and complained that his camel had been with another sick camel and it too was sick. Mohammed retired in order to receive a revelation and returned saying there was no such thing as contagion. The camel soon died and its owner came saying, "Why did my camel die of the same disease as the other?" Mohammed replied, "Its time had come." In a later revelation Mohammed said he was told to tell the people to avoid mingling with lepers, but unfortunately he never seemed to have had a revelation on the subject of cholera. Consequently the people have resisted the authorities when they have undertaken to disinfect houses in which cholera patients have been found.

In one case the doctor was burning the bedding, etc., much to the horror of the onlookers, but they submitted. Finding some bread, and apprehending danger from it, he put it in the fire. This was "adding fuel to the flame" in more senses than one. The Egyptians have superstitious reverence for bread, and the smallest child will never destroy a piece, but pick it up from the floor, kiss it, and lay it away in a safe place. So when they saw this foreigner—for he was an Italian—do such an outrageous thing their anger knew no bound. They beat him and tore his coat from him. Having no weapons with which to defend himself he very unwisely threw a bottle of disinfectant, which had no soothing effect, and it was not without the aid of police that the doctor succeeded in escaping alive.

Such things excite the populace and they think the English are to blame for everything. Some days people are almost convinced that there is no cholera but that the deaths are from some other cause. They tell very ridiculous stories about the English throwing poisoned crackers and candies on the streets which the unsuspecting children eat. Another day they will conclude that the water in the pipes is poisoned, and they will plan to steal away to the river (from which they have been forbidden to draw) and get some sweet "stolen waters."

It is very amusing and yet pitiable to see what credence is given these stories.

The vigilance of the authorities is very commendable. We are thankful that the disease is not spreading rapidly, and we hope it may not prove such a scourge as it has in other years.

A very devoted Christian woman who visited Egypt last winter, having heard of the cholera, sent to her English speaking friends large cards on which were printed the ninety-first Psalm. At the top in large letters was "Egypt, 1896." Her kindness and thoughtfulness are much appreciated by all who have seen the cards, for it assures us that her prayers are ascending to the most High that the pestilence shall not come nigh us.

For many weeks the talk of this plague made the people almost forget their army on the frontier. They were reminded of the fact, last week, by a telegram which was printed and scattered all over the city stating that the Egyptian army had met and put to flight between three and four thousand Dervishes, and had captured all their horses, donkeys and ammunition. Pray, dear sisters, that this expedition may result in opening up the Great Soudan to the gospel. There are millions of perishing souls there who have never yet heard the glad news of salvation.

Recently some Americans, who were visiting Egypt, were asking many questions about the mission and were very much interested in all they heard. They asked so much about persecution that when they were told that the Lord had, throughout the history of our work, graciously protected the property and lives of the missionaries and had suffered no bitter persecution, they seemed rather disappointed. Probably their preconceived idea of a missionary was that he must needs be "in prisons, in deaths, in shipwreck, in perils of robbers, in perils by the heathen, in perils in the city, in weariness and painfulness," or he did not deserve the name of missionary.

Though Paul, the model missionary who "labored more abundantly than they all," suffered so many things for Christ and the gospel, we are thankful that even in this Mohammedan land there is safety and protection afforded to Christ's work and workers.

Most of the schools are closed. Probably all will close the last of this month (June). In other lines the work is going on as usual and the Lord of the harvest is blessing us all.

Yours in the Master's service,

ANNA P. WHITE.

Soohag Girls' School.

ASSIOUT, EGYPT,
April 28, 1896.

Fourteen months ago a girls' school was opened in Soohag, a town about sixty miles south of Assiout. Mr. and Mrs. Moosa were placed at Soohag after their return from America, and it was largely through their influence that the school was begun. Dose Effendi, a member of our church at Soohag, has also given valuable assistance. These three have spent some part of every day in the school.

The school has been self-supporting for some time, the tuition fees paying the wages of the two teachers and all other necessary expenses. Before the tuitions were enough to pay expenses, Dose Effendi, who is the director of the school, supplied the deficit.

The last term there was an attendance of about seventy pupils, counting some small children who attended but were not enrolled. Of those enrolled forty-six were Copts; nine, Moslems; four, Protestants; two, Catholics; one, a Plymouthite, and two had no religion. Several of the girls were larger than are usually allowed to attend school in this country. After a public examination on Friday, April 17th, the school closed for

a month's vacation.

The examination was held in the court of Dose Effendi's house, which was not very large, but the best place they could get. The women looked down from the windows of the story above, and also from the roof. I sat with the men, because I wanted to see and hear all the performances. I was not brought up to be afraid to be seen by the men, and it will take more than a lifetime in Egypt to change my views on that subject.

In order that the children of the rich might not be dressed better than those of the poor on the day of examination, they had all the pupils dress alike. The director of the school is a merchant, and he furnished the material for the dresses at cost, so that all could afford to have new dresses. They were light blue, trimmed in pink. They were made differently, and some were more elaborately trimmed than others, but the general effect was that they were alike. I like the plan very much.

Those who understood the exercises said they were good. I enjoyed those which I understood. There were eight exercises in English, one class recitation, one dialogue, two declamations, two action songs, a farm-yard song, and a few verses of Psalm 145. I had no difficulty in understanding their English, either in their singing or speaking.

The Arabic exercises numbered thirty-five, none of them long. Of these five were class recitations—arithmetic, grammar, geography, reading from Proverbs of Solomon, and Bible questions and answers, by the small girls. The girls also had two singing exercises, one our old A B C song with the Arabic alphabet substituted for the English.

Some of the subjects of the declamations were, "Love," "Hate," "History of the Soohag School," "History of the Date-Seed," "History of the Rose." The audience seemed especially to enjoy a declamation about grammar, given by a rather small girl, just after the grammar class recited.

Mr. Moosa took charge of the exercises, hearing the classes recite, and announcing the programme. Neither of the teachers made her appearance. There were a good many Moslem men in the audience, and even our most enlightened Egyptian women do not like to be seen by them.

After the programme had been completed, an hour and a half was taken up by outsiders in speeches and essays on education in general, and education of girls in particular. This must have been particularly trying to the pupils, who were sitting in full view of the presents (which had been provided by the director of the school) and who had to wait until after the speeches before receiving them. A present was given to every pupil, the larger and more advanced girls receiving work-boxes, the others toys.

Besides Mr. Giffen and myself, Mr. Rizkulla, a teacher in the college, went from here. I think he was just as well pleased with it all as we were. It will be a happy day for Egypt when all the towns and villages will (not can) support such schools. I believe many of them would do it now if they only had leaders and teachers.

Yours in the cause,

FRANC MARTIN GIFFEN.

India.

PASRUR, INDIA,
April 20, 1896.

Our hearts were gladdened on Monday by a Mohammedan shop-keeper, from a town about six miles from here, coming to be baptized. He had been thinking of taking the step for some time, but it is very hard for a Mohammedan or Hindu to stand the persecution that follows.

Mr. Lytle called the christians together and we had a service and he was baptized, having made an earnest and intelligent confession of his faith. After the baptism he returned to his home and we did not hear anything from him until today, when he came in while we were having worship with the servants. He said the people had crowded into his home, tearing up the gospels, psalms, and other religious books, and had beaten him. He could not remain and be sure that his life would be safe, for the people were so bitter against him. His wife being not yet baptized was safe; so he had been in hiding for three days and then came to us. Mr. Lytle was not here, and Miss White and I told him that if we could help him to see his wife and perhaps bring her back with us, we would go to his home. One of our christian servants and a teacher walked with the man, and we went in our cart over a dusty road, crossing three wide branches of a river in which there was no water but plenty of fine white sand. We fortunately did not have to go through the narrow streets of the town, for the house was on the outer edge. We went through one small room into an inner room in which there was a window opening into the narrow street. The wife was so badly frightened that she would scarcely speak to us, but went into another small room and sat down and cried.

As soon as we arrived a crowd began to gather, and in a few minutes the outer room was packed full of fierce-looking Mohammedans and the window was a solid mass of heads. Miss White went to the door of the room where the wife was sitting—the room was too small for two people to sit in—and tried to talk to her, but the crowd made such a noise that she could not get her to talk at first, but afterwards she said she could not come with us now as the people would carry off everything they had. In the mean time the men were asking me to preach to them, not from a real desire to hear the gospel, but to get up a discussion. I told them as politely as I could that it was not our custom to talk to men, and they said that was so. Then they said all manner of bad things about us, which I was thankful I could not understand.

A sister hearing that we were there, came to the house beating her breast, pulling her hair, and wailing as they do for the dead. She said her sister had become a widow, meaning that her brother was dead to them. She came into the room beside us, and it was some time before she could be made sit down. Her brother, like the christian he had become, went to her, and putting his arms around her, tried to tell her why he had become a christian, but she kept saying, "You, whom we called our teacher, to do a thing like this," and then the men began taunting him. Although the crowd was great we had not thought but that they would let us out, but a man called in the window that we could not go until the Tahnedar (justice of the peace) would come and bring us out, and if we tried to come out ourselves there would be a fight. They said we had come to make more christians, and would not let us go. So there was nothing to do but sit there, for we were prisoners. The Tahnedar knew he had to protect us, but he was on the side of the people; so he did not come himself but sent another man and two policemen.

They inquired if our work was done, and when told that it was, they made a way for us, a policeman in front, Miss White and I, the two Christian men and the new convert following, with a policeman behind, passing between two solid lines of men. As we passed they fell in behind, so we made our way to

the cart. As we neared the cart, the poor man caught Miss White by the arm and said, "When you are gone they will kill me." She said for him to come with us, and as quickly as we could we were in the cart with the man on behind. When the crowd saw what had happened they began to yell in a way most disrespectful. But we touched up the horse and soon left the crowd behind.

We are going to make them feel the full extent of the law if we can, both for the christian's sake and our own, for if he had remained behind he would have been killed unless he recanted. We rejoiced that we were not in Turkey, for it was in their hearts to do the worst to us, and fear only restrained them. Is it as easy for a Mohammedan to come out and confess Christ as for a man in a Christian land? We ask your prayers for this man, that he may be steadfast and may succeed in getting his wife; also for others who want to come out but have not the courage. Your sister in Christ,

MARY A. LAWRENCE

FOREIGN NEWS BUDGET.

BY MRS. MARY B. REID.

Egypt.

Miss Buchanan gives news from Asyout and Alexandria:

The schools have just closed their doors and the "sound of merry footsteps" has died away. However, the footsteps were not so very lively the last few weeks of school, on account of the heat. Be that as it may, the last salaams have been delivered, and all the boys and girls are now either at their homes or on their way thither, and the two big buildings are quiet. No other sounds are heard but the water-wheel, and the song of the boy who keeps it in motion. On account of the cholera we have all settled down here for the summer, as it is not considered safe to go to Ramle. We are glad to say that the dread plague is abating somewhat, so that it is hoped that the missionaries may escape from the intense heat, which is especially trying on the little ones of the station. Baby Hart and little Vel Henry have both been quite sick, but are better now. We have just completed our schedule for Arabic study, and most of us think that, with three or four hours of study and recitation, we shall have our time so well filled that there will be no need of anything very lively to keep us amused, though we have talked very earnestly and to the point about indulging in the luxury of tennis.

ALEXANDRIA, June 9.

Since writing the above, quite a change has taken place. It was decided to open the Alexandria schools again, although the cholera has not ceased, and I am now here in charge of the Moharrem Bey school. Of course the schools are somewhat disorganized on account of having been closed and because of sickness, and perhaps most of all because of the removal of many of the pupils to Syria. Only about half the former number is present. The two Jewesses are holding out against all the persecutions which they have to endure. One is shut up, but she manages to send a message to the mission every day. She ran into the school yesterday, just a moment, to see me, having managed to escape from the house for a little while. She said, "Nothing will make me deny Christ." Then she repeated what she has often told Miss McDowell, "Even though you should not hea from me for ten years, yet you may be sure that r am true to my Saviour."

Notes from Luxor are furnished by Mrs. A. E. Nichol;

Six little girls of the Luxor school have recited to me the subjects and golden texts of the Sabbath-school lessons of the first three months of the year. They are all under thirteen years of age. They were pleased to know I would send their names to America. Their names are. Farooza Abu-saif, Jessie Booktar, Amelia Abu-saif, Luceya Booktar, Scandara Bustaros and Lydia Bustaros. Others repeated the golden texts, but with a few mistakes, and they seemed so crestfallen, knowing their names would not be sent away. Soon after sunrise these little girls, with others, are to be found in the school-room studying their lessons. School does not begin until after eight, but they seem to want to come to school as soon as they rise from bed in the morning.

Measles and small pox have been very bad in Luxor. Recently the only grandson of our American consular agent here died from measles. The aged man is greatly grieved over his loss. The native doctrine of *fate* seems to make them less fearful of contagious diseases than we. Thus they say, that "if God wills that we die, we die." But when death actually takes place the feelings of the friends of the deceased are quite different; they are distracted, they mourn, and, it is said, that some even curse God.

How strong are the forces of Satan! We see the victims of the "wine-cup" increasing in Egypt from year to year. Strong drink is forbidden in the Koran, but it has almost become a dead letter. In almost every town, large or small, there is to be found a Greek shop filled with the deadly poison. The shopman soon becomes worldly-rich at the cost of many souls. An Alexandria firm furnishes the English regiment now stationed at Wady-Halfa with supplies, liquors included. This one regiment it is said, drinks sixteen barrels of beer every day. If you multiply this number by the number of gallons in a barrel, and this by the number of days in a month, you will be astonished at the great

amount consumed by a single regiment of the great British army.

Americans think more about the thermometer in winter, but here we notice it more in summer. The hottest this season, in Luxor, was 111 degrees F, in the shade. In the valley just across the Nile from us it reached 118 degrees F in the shade. A few Europeans here are copying after our India friends, by introducing "punkas" into their houses.

India.

Mrs. D. S. Lytle who has gathered the news items for India writes:

Just a week ago today, May 9th, Dr. and Mrs. Barr, Misses C. E. and R. T. Wilson, sailed from Karachi, on their way home for a much-needed rest. They wrote, on reaching the steamer, that they experienced a very hot and trying railway journey during two nights and a day on the train from Lahore to Karachi. Just before leaving the mission field, the Misses Wilson received the sad news of the death of their dear mother. They had been looking forward to a joyful meeting with her in the near future in the old home, and how suddenly, just on the eve of starting, were their hopes disappointed. They wrote back from the steamer, saying, "We try to say, 'Thy will be done.'" There are at least ten of our number, since we came to the field in '81, who have received the sad news from home of the death of one or both parents. Dr. and Mrs. Barr and the Misses Wilson will be much missed, but we hope they will soon be able to return to their work.

We are stopping in Sialkot for awhile, as Mr. L. was appointed to assist Dr. Martin in the Theological Seminary for four months in the hot season. There are usually a few married students in our seminaries at home, but here they are all married. Mrs. Caldwell and I have been conducting a little school for the wives of the students, in which both religious and secular instruction is given. We also have a little school for the women who are the wives of the married students of the Boys' Christian Training Institute. These were taught by Mrs. Barr last year. The work in this station seems to be going on encouragingly. Dr. Martin is kept busy with the work in the seminary, superintending the school for Hindu and Mohammedan boys' looking after the work in the villages of the district, etc. Mr. Caldwell finds his time fully occupied in teaching and superintending the 170 boys in the Training Institute, of which Dr. Barr lately had charge. Mrs. C. has charge of an interesting "Junior Society," composed of fifty of the younger boys of the school. Dr. Platter has a good number of daily patients at the dispensary. Misses Campbell and Corbett are kept very busy in the Girls' Boarding School. Misses Martin and Embleton are busily engaged in the girls' schools in the city for Hindus and Mohammedans, and in many zenanas in the city.

Since our coming to Sialkot, there is no one in Pasrur, except Miss White and Miss Lawrence, they being the only Europeans in the station. Mr. L. has to superintend the work at Pasrur as well as he can while here. He has been going out to Pasrur early on Saturday mornings and returning in the evening. As the distance is twenty miles, he has a ride of forty miles a day. As the weather is getting very hot, this is too trying on the strength, and he will not attempt to keep it up all summer. This spring, Mr. L. baptized three Mohammedans in Pasrur, and there are enquirers there, too. One of the three who received baptism has suffered persecution from his Mohammedan neighbors.

In answer to a request sent to Mrs. Thompson, asking for a few 'items of news' from Rawal Pindi, she said, "I have been hoping I would have something to write about, but really there isn't a bit of news. There is plenty of work, however, but nothing that would do to write up for the paper." I think it very good news for the "Budget" that there is plenty of work, and that Mr. and Mrs. T. are able to do it. Mrs. T. has been one of the fortunate ones in acquiring a use of the language so quickly, and we are thankful that she has been able to carry on work so soon among the women in their own language.

The weather is hot now, but is not unusually so for this time of year. Yesterday at 5 p. m. in the shade on the veranda it was 101 degrees.

Notes concerning the Senior and Junior Societies of the girls' boarding school by Miss Campbell:

Every evening at five o'clock the ringing of the gong brings groups of girls from the various corners of the school enclosure to evening prayers. It is a beautiful sight to see the respectful behavior of even the very little ones at this hour. All remain very quiet and all who are asked to take part do so promptly. On Tuesday evenings, after worship, we have our Christian Endeavor meetings. The Seniors, numbering 33 girls of the upper classes, go down to the lower end of the long veranda that runs the whole length of the dormitories, while the Juniors, who number 53, seat themselves on matting near the study-room. Miss Corbett has special charge of these children. Indeed, the Juniors were not organized till after she came. The Seniors are under my care. This society was organized many years ago under Miss McCahon. A pledge, similar to the one adopted by the home young people, is in the hands of the Endeavorers. It is read at the beginning of each month. The girls take turns in conducting the meetings. The leaders usually choose their own subjects. A collection amounting to 5 and 10 cents is taken up at each meeting. Last year our girls sent $8 to the "Christian Home" in Council Bluffs. Their hearts were so stirred up over the grand work done by Rev. J. G. Lemen for the orphaned ones in America that they wanted to help with their mites. A portion of this money was granted by our women's missionary society of this place, at the earnest request of the girls.

The endeavor movement in the school is one of the greatest helps. May we not ask the prayers of all the sisters in the home land for this school, which is training workers for the women of this land. Only this afternoon, several of the girls were greatly incensed at the injustice done to women in India, and one dear child said; "They will not endure it much longer, for education is opening their minds to the awful injustice done them." 'God grant the love of Jesus may first come with its softening, healing power."

Items about summer school at Zafarwal by Miss Logan:

It has become the custom in our mission during the summer to call in our native catechists and teachers with their wives, and conduct for them a summer school of three or four weeks' duration. Of course, our text-book is the Bible. Since there are no unmarried ladies at Zafarwal, and the school work was quite too heavy for one lady, Mrs. Anderson asked me to assist her, and I am just returning home after the close of the school. Our work has been most interesting, and I feel sure the blessing of the Lord has been upon it. There were some 44 men and half as many women, with their children in attendance. Though the weather was hot and they had to be crowded into not altogether comfortable quarters, there was no complaining, and the best of feeling seemed to prevail among them.

The following are some of the interesting incidents: Not many days before communion, Mr. Anderson had been talking particularly of the necessity of harmony among ourselves if we would have the Father draw near to us. That evening one of the men came to Mr. Anderson and requested leave to go to his village and make friends with some neighbors there. One evening, toward the close of a prayer-meeting, the leader asked two or three brothers to lead in prayer, but more than half a dozen followed each other in quick succession. While our heads were bowed, the sound of the evening bells, calling to idol worship in the neighboring heathen city, floated in the open door.

Miss Mamie Martin writes of the spiritual awakening which is taking place at Sialkot. She says:

"The one absorbing topic with us is the outpouring of the Spirit in our midst. Doubtless others have written of it, but at any rate any attempt to give a full account would be far beyond the limit of notes for the news budget. Suffice it to say that the movement started among the seminary students, and they are working most earnestly and effectively for others, and they have already done a wonderful amount of good. Many have been brought to see their sinfulness, and with weeping they are making confession of sin both to God and their fellow men, sending out special ones who have been injured or wronged, and so far as possible restitution is being made, and in this way they are finding peace and joy. We feel that a glad day has dawned for India, and that God in his own way is going to solve the perplexing problems of our India church. We are beginning to see how bungling have been all our efforts, and how easily the Lord can clear away all difficulties when he takes hold of things. I cannot express how thankful we are."

While there is much to encourage in the brief foreign reports of the past month, yet there is cause for anxiety for those of our missionaries who are in the midst of pestilence and death. Let us remember them very earnestly at the throne of grace, that God will protect them by his Almighty power and keep them safe for further work in his vineyard.

YOUNG PEOPLE'S DEPARTMENT.

MRS. H. C. DEAN, JAMESTOWN, OHIO.

Suggestions Mission Band Exercises.

SUBJECT JERUSALEM.

1. Singing, psalm 122.
2. Scripture reading, Isaiah 40:1-11.
3. Prayer by members of the Band.
4. Singing, psalm 125.
5. Scripture recitation.—Class. [This class is composed of the little ones, who learn a verse of scripture each week to be recited in concert, together with all verses previously learned during the quarter.]
6. Roll-call, each member responding by verses on Jerusalem.

PAPER.

Some cities have been noted for their commerce, as Tyre and Sidon; some as being the seat of universal empire, as Rome and Constantinople. But the sacred cities exert a far wider and more lasting influence than either of these.

The most sacred city on the earth is Jerusalem. No other city will compare with it in its sacred teachings, culminating on Calvary, and extending to all people through all time into eternity.

The hill of Zion was the center of Israel's life. The Psalmist sings of its beauty, the prophet rejoices in its prosperity or laments its misfortunes, and the Saviour wept over the beloved city as he saw the destruction to come upon it because of the religious indifference of its people.

The home-sick exile always looked toward Jerusalem as he prayed. When he sings "If I forget thee, O Jerusalem, let my right hand forget her cunning" he expresses how dear she is to him.

She will be forever associated with the Christian church. Here the Saviour was crucified, and buried, and rose again. Here were the beginnings of the church of today. Here were the first preachers, the first converts, the first persecutions.

Jerusalem has undergone no less than seventeen sieges. It is no wonder the historian says "there is not a stone in the city but has been reddened by human blood, not a spot where some hand-to-hand conflict has not taken place, not an old wall but has echoed back the des-

pairing shrieks of women. Jew, Pagan Christian, Mohammedan, each has had his turn of triumph, occupation, and defeat.

Jerusalem is especially dear to the church of today as the "emblem of the spiritual kingdom of God." John, the beloved disciple, who knew the earthly Jerusalem so well, was permitted to see the holy city, the new Jerusalem.

It was the temple which gave Jerusalem her importance because it was the symbol of Jehovah's presence and typified better things to come. But in the New Jerusalem "there was no temple." The temple worship passed away when Christ came. He said "neither in this mountain, nor in Jerusalem, shall ye worship the father."

The real temples on earth now are they in whom the spirit of Christ dwells. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: Therefore glorify God in your body, and in your spirit, which are God's."

[Have map drawn by the older children.]

GEOGRAPHICAL QUESTIONS.

1. On how many hills was Jerusalem built?
2. On which of these was the temple?
3. What stands there now?
4. What mention of this hill in the old testament?
5. On which hill was the King's palace?
6. In what direction from Jerusalem was Gethsemane, Mount of Olives, Bethany, Bethlehem, the Brook Kidron, &c.

HISTORICAL QUESTIONS.

1. What was the early name of Jerusalem?
2. What is the meaning of the name Jerusalem?
3. Why does Zion stand for the church?
4. What King built Jerusalem—the temple?
5. What King destroyed both?
6. Under what King was the temple rebuilt?—the City?

HINTS FOR PAPERS.

The second destruction of Jerusalem.

Mission work now in Jerusalem.

The history of the Jewish temple.

Heathen temples,—the Parthenon, temple of Jupiter, temple of Juggernaut, temple of Diana. Sacred Cities,—Mecca, Benares, &c.

Remarks.—We would suggest that this course be continued from meeting to meeting until the children have some connected knowledge of the subject. In directing the children in the preparation of their papers it is frequently necessary not only to refer them to the book in which the desired information is found, but also the chapter and page.

Monmouth, Ill.

Vacation Days.

ONLY one more day of school, and then the long summer vacation. Girls, I suppose you will all laugh, but I do dread the long days in which there is nothing in particular to do. I like to be busy, to have something to do that must be done. Every one should be useful in the world, even while young, and the spending of six or eight hours a day on a lounge or hammock, when the state of one's health does not require it, is not in keeping with my idea of the fitness of things. And, girls, we won't often all be together; there is sure to be always one absent," and pretty Maud West sighed as she took her seat under the friendly shade of the old maple tree. "Vacation is a bother, I say! I always feel as if I had been to a funeral, the day after school closes."

Maud West and her seven companions

were classmates in the high school, and close friends, although their worldly circumstances differed widely. Maud, the daughter of a wealthy lawyer, was a general favorite, but not because she was wealthy. Her love of fun, quick wit, tender sympathy, and kind heart, were her chief attractions.

"You are the last person that I should expect to turn 'Raven' and go to croaking," replied Julia Littell. "I never thought of vacation in just that way. To be sure, I am no such lover of a knotty problem or a crooked sentence as you are. To me vacation days are very sweet, but then I don't *have to* spend them in a hammock," and Julia laughed a low, subdued laugh.

"I suppose you all think I am silly, but really the hardest thing for one of my temperament to do is to do nothing," and Maud sighed as if in real trouble. "Our Maud is inconsistent for once; she usually delights in hard things. But come girls, let us all sit down and talk over this matter," said Helen Todd. "A small cloud seems to have arisen on the should-be, clear sky of vacation. Perhaps among us we can discover the silver lining or the sun still shining. I sincerely wish I had attained the dignity of a young lady and could go to the seashore or mountains, and have some of the good times we hear so much about. Most anything is considered good enough for a school miss, only so it is vacation. We are presumed to be all smiles and correspondingly happy."

"I agree with Maud that vacation is stupid," said Mazie Houseton. "Almost every one goes away for a little while at least, and even the old town looks lonesome. What, therefore, shall we do to render the condition of eight school girls more comfortable?"

"I have an idea," said Carrie Mabon. "It is partly borrowed, but none the worse; perhaps 'tis better, 'for a' that.' You have heard it said before that a fountain that does not flow soon becomes stagnant. I think with a little thought we can soon dispose of all the spare moments we have. Most of us have some home duties to attend to, but we could probably gather up the fragments of time we idle away and find it would aggregate several hours a week at least. Now several hours a week for each one of us would amount to something if used in a good way. A certain one finds mischief for idlers, we are told—idle hearts as well as hands, and as the heart is the fountain we must strive to keep it pure."

"I knew Carrie would get some heart into the subject," said Mazie.

"It is only a wonder it is not the whole body," laughed Carrie, "for physiology is my hobby, as you all know. One thought suggests another. Suppose we employ the members of the body and see what each can do. But let us work with a higher motive than to kill time. How would it do to take for a motto 'To please the King of Heaven'? Now what can eyes do to please the King of Heaven?"

"Oh, girls, that is my *shoe* sure," and Cora Wray shut tight her mischievous black eyes. "My eyes get me into no end of trouble. I always see things and especially funny things before any one else. I suppose it would be profitable for me to read once in a while to that sick girl who lives 'round the corner, and perhaps mother would enjoy a bit of reading while she sews. But it won't take much time to do these little things."

"Very well, to begin with. Once begin to use your eyes and for a good purpose and you will not be idle," said Carrie. "What can hands do to please the King of Heaven?"

"I think of one thing my hands can do," said Helen. "Our organist has not

had a vacation for five years, and partly because her income depends so much upon the small sum she is paid each service for playing. Now, after the hours I have spent in practice since childhood, I think I could manage that organ for several Sabbaths and prayer-meetings. How she will enjoy a visit somewhere, and she won't lose by it either !"

"What can little ears do?"

"Mildred McCray at your service, ears and all. Mamma says my ears are always in the wrong place. For instance, if I happen to be reading, I do not often hear the door bell, but let mamma come down stairs or perhaps from the kitchen to answer it. Perchance the caller repeats a bit of gossip; I hear every word. Some days, I could be kept pretty busy answering that bell, for it is pulled very often, and mamma must get discouraged with so many interruptions in her work. Strange I never thought of it before. Maud, are you sure there is not a wee bit of sarcasm in all this? Are you just trying to help 'gie' us a sight of ourselves as 'ithers' see us?"

"No, indeed; this is an impromptu talk. But if we are helped in our endeavor to help others, 'tis double duty done. What can our tongues do? Altie, tell us some things you can think of."

"Keep still when they have nothing good to say. Speak kind words to brothers and mothers and sisters, playmates, servants, and all with whom we have to do. Say a few words for 'the King' in the Christian Union meeting, and lift the voice in prayer and praise to the mercy seat."

"Now I know you will give me the feet," said Julia, "for my 'thorn in the flesh' is to go errands. It is, 'Julia, won't you please go to the store and match this ribbon,' or, 'Julia, please dear, will you run to the office?' and 'Julia, this and that.' My elder sisters think it does not matter for me to take time to 'fix' up. 'Just put on your sun hat, Julia; you look well enough.' I wonder now if I could get to like to be accommodating. I believe I'll try, if only to see what the sisters will say."

"That is not the motto, Julia."

"Oh, I know, but it will please the King for me to please the sisters. 'In honor preferring one another;' is that right? I am horrid at quotations, you all know."

"You must not do it just to hear what they will say; mind that," said Carrie decidedly. "I will take the heart, and then Maud will sum up the things we all can do. 'Little hearts' can open the door and let Jesus in, and we must put heart into all that we do and do it 'heartily as unto the Lord.' Now, Maud, your turn, and then we must go home. It is nearing tea time."

"We can all learn our Sabbath-school lessons so well that we will not be afraid to answer promptly. In review, always speak strong and clear and all together. We can sing with all our power so that the absent voices will not be so much missed. Do not miss a prayer-meeting or Junior Missionary Society or Christian Union meeting, if possible, especially during August. Take turns in supplying the Sabbath-school room with flowers. The church is looked after, but we seldom get any in the Sabbath-school room. Keep an open eye, busy hands, attentive ear, a bridled tongue, willing feet and prayerful hearts, and see if time won't fly," said Maud. "And now, girls, our talk has helped me. I think I can see work enough ahead to make vacation not such a waste place, and then we are sure all to meet at prayer-meeting. So the outlook is not so doleful. Let us sing 'To the work, to the work,' etc., and then good night all." GOLDEN ROD.

Carnegie, Pa.

The Junior Missionary Paper.

Who will not welcome such a paper, brim-full of mission news for the Juniors of our church? 200 subscriptions have been received, but the General Convention said we must put one more cipher to these figures before we can proceed. It will be the aim to make this paper helpful to all Junior societies and bands in their mission studies, and by reports of methods of work bring all in closer contact with each other. Let all go to work and see how many copies will be taken in your societies, and report to the junior secretary as early as possible. The price will be about fifteen cents a year per single copy and ten cents in clubs of ten or more. We know all will want their own church paper. Don't delay. Send only number of subscribers, no money, until further notified. Our first subscriber was Mrs. H. C. Dean, of the Young People's department of the MAGAZINE, for her son.

MRS. N. WYLIE STEVENSON,
Junior Secretary.

The questions of the question-box concerning Junior Missionary Society work, with the answers given at the Erie meeting will be found in the Question Drawer. There are many items of interest, and of much assistance to leaders.

EDITORS MAGAZINE:

I will give you the sequel to the account in the MAGAZINE of April of the Mohammedan boy my son baptized. In September the boy returned to Gujranwala and said he could not give up Christ. He walked into the church on Sabbath morning and took his seat among the Christians. His parents, of course, had cast him off. My son said he must be provided with work. He took him to Lahore and put him into a Christian book-store to learn to sell books. After he was fitted for work, a department for selling religious books was made for him in Gujranwala. He has been exerting an influence for good among the Mohammedan boys of his own caste in the school.

MRS. A. M. PORTER.

EDITORIAL.

IMPORTANT NOTICE.

Will societies and individuals please take notice that all orders for Minutes are to be sent to Mrs. E. J. McPherson, Morewood Avenue, E. E., Pittsburg, Pa., and that, by the order of the W. G. M. S., they are to be sold at the cost of publishing and mailing, which this year is twenty-five cents a copy.

Omaha Convention Rates.

I desire to call attention to the railroad rates granted for the Omaha Convention outside a radius of 150 miles from Omaha. Tickets at one fare for round trip to Omaha and return will be on sale on the 17th and 18th of August, at all ticket offices of roads connecting with the roads of the Western Passenger Association and the Central Traffic Association. The tickets will be extended at Omaha for 20 days from August 24th on their deposit with the joint agent of the roads. Any one wanting information about excursion and side trips will be given all the information available on the subject of inquiry or referred to the officials of the railroads interested in the excursion or side trip, by writing to me.

EDGAR MACDILL, Chairman,
401 McCague Building,
Omaha, Neb.

The great Christian Endeavor Convention, which was recently held at Washington D. C., surpassed in the number of delegates and their enthusiasm

even the wonderful records of former years. The three mammoth tents on the White Lot, together with neighboring churches, were the scene of more than 300 services, whose music was furnished by a chorus of 4,600 voices. In all deep interest prevailed and special emphasis was laid upon the efforts of young people for Christian citizenship, and on the ultimate purpose of the Christian Endeavor: "to deepen the spiritual life and raise the religious standards of young people the world over."

The "Minutes" of the thirteenth annual meeting of the General Missionary Society, creditable in size and appearance, are now ready, and should have a large circulation in our church. Missionary activity should be deepened and strengthened by facts and figures, and these the "Minutes" give. We have much cause for thankfulness in our work of the past year, and this should enkindle hope, trust, and energy for the future.

The excellent papers in this number, in connection with the programme, show the power of the school as a missionary force, whether in the *home* or *foreign* lands. It is well to have our thoughts turned to Christian education and to the noble and priceless work done by many of our teachers.

The topic for this month, "The school as a missionary force," calls up the quotation, "When you educate a man, you educate an individual; when you educate a woman, you educate a whole family."

Mrs. W. C. Hutchison, the chairman of our committee, has been bereft in the calling away of her mother, a dear old lady of nearly ninety-four years. She was a "Mother in Israel" in the highest sense. At the same time comes the sad intelligence of the bereavement of Miss Sloan, the Treasurer of our Board, in the passing away of her mother. How many of the "silent partners" in our work have from time to time "ceased from their labors!" Their names may never have been on the rolls of the societies, but their prayers in behalf of work and workers have reached the ears of Him "who seeth in secret," and their sweet patience and self-sacrifice will be known only "when the books are opened."

With this number the MAGAZINE enters on its tenth year. Humbly thanking God for His care over it in the years that are gone, and for the many words of encouragement from His workers, we ask Him that it may be more helpful in time to come. Dear friends, we ask your best endeavors to help the MAGAZINE, that it may grow better month by month, and have a more extended circulation, and thus come nearer fulfilling its mission.

A Pleasing Work.

We know there are many who are ready and willing in this season of abundant fruit, to fill empty jars for use in Home for Aged. Please address, U. P. Home for Aged, cor. Penn and Trenton Avenues, Wilkinsburgh, Pa., stating number of jars desired.

DONATION SECRETARY.

Minutes of the W. G. M. S.

The Minutes of the Women's General Missionary Society for the year 1896 have been received from the publishers, and are now ready for distribution.

They can be obtained from the Literature secretary, Mrs. E. J. McPherson, 409 Morewood Ave., Pittsburg, Pa. Price for single copy, postage prepaid, twenty-five cents.

STUDIES FOR MISSIONARY SOCIETIES FOR 1896.

SEPTEMBER.—Advance in our Foreign Work in the Past Year.

OCTOBER.—Advance in our Home Work in the past year.

NOVEMBER.—Work Among the Freedmen and Indians.

DECEMBER.—A Century of Missionary Effort.

Programme for September.

Subject—Advance in our Foreign work in the past year.

Scripture lesson. Math. 28:19, 20.

Psalms and prayers at discretion of the leader.

The Story of the Year; to be given in three minute talks upon the following topics:

EGYPT.

1. Increase in number of preaching stations.
2. Egyptian liberality; native support of pastors, Home mission work, church literature, etc.
3. Prosperity of mission schools; proportion of pupils of Mohammedan and other religions in the schools.
4. Martyrdom of Rev. Girgis Anshalian.

INDIA.

5. Evangelistic work; method employed.
6. Zenana work.
7. New Medical Dispensary at Jhelum.
8. White harvest fields; religious awakening among the students at Sialkot; hopeful outlook.
9. The "Macedonian Cry;" response of new missionaries during the year, call for *more* workers.
10. Ungracious intrusion upon our two mission fields by other denominations.
11. "A native self-supporting, self-propogating, independent church, the goal toward which all missionary efforts shall tend."

Close with sentence prayers, each one making special petition for some particular branch of our mission work; viz, our missionaries, native pastors, native converts, native Bible women, zenana work, school children, (Sabbath and day), medical work. Our own individual responsibility.

Roll call. Business.

NOTE.—The number of topics suggested in the program requires an unusual number of participants; for this we make no apology, but ask each one to strive to make her three minute talk specially interesting and helpful, and thus awaken a deeper interest, and contribute a wider knowledge of our two foreign mission fields.

MRS. R. S. FINLEY.

OMAHA INSTITUTE NOTICE.

The Omaha local committee has secured reduced rates for Institute delegates and visitors at hotels and boarding houses, which will be recommended by it for good services. The rates per day will be at American hotels $1.25 to $2.50, at European hotels 50 cents to $1 each for rooms; at boarding houses, for room and board, 75 cents to $1, according to location for convenience in attending the Institute. The local committee is ready to make the enrollment for the Institute and engage rooms and boarding at the hotels and boarding houses for the delegates and visitors. Delegates are those appointed by each society to represent it in the executive business of the Institute. Delegate members are members of the Christian Union who are attending the Institute and are not delegates. Delegate members have a vote in the Institute and on all business matters that are not executive business. Visitors are those attending the Institute and not members of the Christian Union. All persons expecting to attend the Institute are requested to fill out and forward to Edgar MacDill, Chairman Local Committee, 401 McCague Building, Omaha, Neb., the following:

ENROLLMENT BLANK.

1. Name.....
   In full, prefixing Miss, Mrs. or Mr.
2. P. O. Address .....
   Giving State, county, and street number.
3. Classification.....
   State whether delegate, delegate member or visitor.
4. Society of which a member.....
5. Congregation of which a member.
   .....
6. Boarding.....
   State preference for hotel or boarding house and rate per day. Mail at once to Edgar MacDill, at address given above.

REPORTS, ETC.

Report of Women's Board for July.

AN adjourned meeting of the Board of Directors was held June 16th. The Treasurer reported May receipts $9022; disbursements $282.05. Thank-offering received since May 30th, will be credited to 1897. In accordance with a suggestion made by the Thank-offering

Secretary, the Thank-offering leaflets were reduced in price. Foreign secretary reports in regard to securing two medical missionaries for India, no definite arrangements yet made. The establishing of a Junior missionary paper was discussed, but no definite action was taken; but it was recommended that an effort be made to secure the necessary number of subscribers to the paper to insure success in pnblishing the same. The First Synod of the West, to meet at Youngstown, Ohio, in September, having placed one evening at the disposal of the Women's Board, the committee in charge prepared a programme suitable for the occasion, and appointed the secretaries of the several departments to present the work in which each is especially interested. The Recording secretary was appointed to prepare a paper on the "Women's Missionary Society, the origin and work." The Home secretary reported from Miss Speer, of Chicago, that she had made 50 calls, beside other work, and had attended the Erie convention. Mr. Speer, of Simnasho wrote in reference to his transfer to Warm Springs. Miss Black was retained as Bible reader at the mission until Mr. Speer's successor arrives on the field. Rev. J. A. Morrow, of Monmouth, Ill., was appointed Mr. Speer's successor at Simnasho, Oregon.

Reports were received from the missionaries at Alameda, San Jose, Oakland and Spokane, endorsed by the sessions under whose charge the missionaries are laboring.

Freedmen's secretary reports from the farm in Alabama in charge of Mr. Oliver, who had purchased the articles necessary for the work which is now fairly under way. Mrs. W. H. McMillan, delegate to the General Assembly, gave an interesting report of the meeting and received a vote of thanks. Adjourned by repeating the Lord's prayer. July 7th, regular monthly meeting. The appointment of the medical missionaries to India being considered, no conclusion was arrived at. Miss Buchanan will be continued at the boys' college at Assiout, Egypt.

Home secretary reports from Oregon, the money for the chapel for the Piute Indians was ordered to be paid. Meeting adjourned at noon to attend the funeral services of Mrs. Nancy Sloan, mother of our treasurer, who passed away Sabbath morning, July 5th.

MARY W. PORTER, Sec'y.

List of the new publications of the Women's Board for the year:

Habidan, prize story.....2c
Why no more time for the Master's Work 2c
(By permission of the Presbyterial Board.)
The Freedmen. Questions and answers.....2c
Results. Freedmen's Department.....1c
Information and Useful Hints.....5c
(Attention has been called to the last named, but as there was no mention of the price several orders have come in without money.)
In an Italian Hospital.....2c
Armenian Women.....2c
Cicero's Call.....2c
Young Ladies here and Young Ladies there.....2c
Polly's Potato Money.....¼c
Our Free-will Offering.....2c
Italy. Questions and Answers.....5c
Best Ideas for Mission Bands 5c
Methods of Work for Children's Miss'y Circles...5c

RECITATIONS.

Little Lights.....2c
Curious Cradles in Different Lands.....10c
How some Little Dollies came to go as Missionaries.....3c

Address orders to Literature Committee, 409 Morewood Avenue, Pittsburgh, Pa.

International Missionary Union.

REV. G. W. MORRISON.

The thirteenth annual meeting of the International Missionary Union was held this year, as for several years past, at Clifton Springs, N. Y., and the most of the members were the guests of the large sanitarium of which Dr. Henry Foster is the founder and head. I say "most of the members," for the sanitarium does not, as a rule, receive children, and missionaries who are under the necessity of taking their children with them will ordinarily have to make their own arrangements for entertainment in the village.

Clifton Springs is beautifully located in the lake region of western New York, almost midway between the northern ends of Lakes Canandaigua and Seneca, and is easy of access by either the New York Central or the Lehigh Valley Railway. The springs from which the village takes its name are

remarkably strong, both as regards their flow and their odor, which "smells to heaven," they being largely composed of sulphur.

The sanitarium is a large and thoroughly equipped institution, and Dr. Foster was rejoicing greatly over seeing a new main building almost completed. The new chapel has doubtless been dedicated ere this. A large and efficient corps of physicians and nurses is maintained, and the best human means are used. At the same time the tone is deeply religious, and an effort is constantly made to direct the attention of the patients to the great healer. Treatment is given free to missionaries (and I believe also to ministers and doctors,) whether they board in the institution or outside in the village. One session of the Union was devoted to the institution, prayer being especially asked that it might be blessed of God in more fully accomplishing the objects for which it was founded. Dr. Foster stated that one of these was that it might be "a repair shop for missionaries," and it seems well to merit the title, for very many have there found rest and refreshment, and many restoration to health and strength.

The membership of the Union consists of those who have been or are foreign missionaries, or who are under appointment. One hundred and twenty-seven were in attendance at the recent gathering, representing 17 societies, and 21 different countries in which missionary operations are carried on. Of societies, the A. B. C. F. M. led with 42 representatives, the M. E. church and the Presbyterian Board following with 27 and 25 respectively. Our own Board's work had two representatives. By countries 36 were from China, 29 from India, 16 from Japan, 12 from Turkey, while the remaining fields had from 7 down to 1 each. The majority of the members had seen more than ten and less than thirty years of service, but there were present 15 who went to work in the '60s, 11 in the '50s, 3 in the '40s, and two in the '30s. Most noticeable among the veterans were Dr. Cyrus Hamlin, who began work in Turkey in 1837, and labored there for 40 years, perhaps most widely known as the founder of Roberts' College; Dr. G. W. Wood, who began work in Turkey in 1838 and labored there 46 years; Dr. and Mrs. J. C. Hepburn, who began their missionary life together in 1840, and labored in China and Japan for 58 years. "Dr. Hepburn was introduced as the 'father of missions in Japan, and the father of the Japanese dictionary.' It might well have been added the 'father of medical missions,' as he was not only the first American missionary to Japan, but the first medical missionary." He translated the first Christian hymn into Japanese, and organized the first Japanese church in his dispensary in 1872. There are now at a low estimate forty thousand Christian Japanese.

The most noticeable thing about the program was its flexibility, many of the most enjoyable features being arranged for during the meetings. The first session was devoted to the "recognition service." After some statements regarding the purpose of the Union by the president, the various countries were called in alphabetical order and the missionaries present responded, giving their names and a short statement concerning their work. After the missionaries had spoken, Dr. Foster delivered a cordial address of welcome.

The first of the forenoon sessions presided over by Bishop C. C. McCabe was wholly of a devotional character, special stress being placed on the necessity of the presence of the Holy Spirit in all work for God, and many and earnest were the prayers for the Spirit's presence in the deliberations of this meeting, and in all mission work. Bishop Penick, of the Protestant Episcopal Church, spoke regarding the need of the Spirit to lead Christians generally to consecrate themselves and their property to the extension of missionary work, and said, "If every Christian in the United States would every day pray 'Thy Kingdom come,' and every day give a penny, it would mean millions for the great work of Christianizing the world." He also called attention to the fact that the petition "Thy kingdom come," is placed very close to the petition, "Give us this day our daily bread," both things asked for being of pressing and daily importance.

After the first two sessions, which were of rather a preliminary character, the general order was a half hour of devotional exercises at the beginning of the forenoon session, the remainder of the mornings being taken up in the discussion of topics of practical importance, and the business of the Union. The afternoons and evenings were devoted to hearing brief accounts of the work as it is going forward in different fields and under varying circumstances.

Noteworthy among the general discussions was the question "Is Russian ascendency favorable to the work of American missionaries," to which Dr. Hamlin gave a most decided answer in the negative, an answer to which the missionaries at work in Turkey seemed to generally concur. Dr. Hamlin considers Turkey as at present acting the cats-paw for Russia, and believes that if Russia carries the day and our government does not stand firm for the treaty rights of American citizens, every missionary in Turkey will have to leave the country. This was followed by a general discussion of the rights of missionaries as citizens. While all deprecated undue leaning upon the arm of any secular power, the general view seemed to be that a man does not cease to be a citizen because he becomes a missionary, and that he ought to be protected as thoroughly when selling Bibles as when selling rum.

Friday afternoon was devoted to reports of women's work. A large audience assembled, for there is no more popular session held in connection with the Union. Mrs. Dr. Foster read the Scripture lesson, and Mrs. Capron, for thirty years a missionary in southern India, led in prayer. Upon the platform sat seven women whose aggregate term of missionary service represented over two hundred years—Mrs. Dr. Hepburn, of China and Japan, Mrs. Dr. Hamlin and Mrs. Dr. Wood, of Turkey, Mrs. Capron, Mrs. Parker, and Mrs. Washburn, of India, and Mrs. Knowlton, of China. It was an impressive sight when these veterans arose and were presented to the audience. They saw service in early days, and laid foundations on which others are now building.

As the ladies sat on the platform, I could not but be impressed with the thought of how recently the work of single women for their heathen sisters was begun. The aged ladies were all the wives of missionaries. I believe that the single ladies in attendance who had been longest in service were two Misses Ely, who began their work in Turkey in 1868. And I wonder if there is a single lady missionary now living who has been longer in the work than our own Miss E. G. Gordon, of Jhelum, India.

On Saturday afternoon was the children's service, when curiosities from many lands were exhibited, several of the missionaries appearing in native costume. This service seemed to be greatly enjoyed by the children of a larger growth as well as by the little folk. Following this was the reception by Dr. and Mrs. Foster on the lawn, and in the evening there was an exhibition of magic lantern views illustrative of work in two or three different fields. The speakers were evidently poorly acquainted with the views they were trying to explain, and the result was often rather more amusing than instructive.

But I fear I have already overun the limits of my space. Sabbath was a grand day, India's evening was among the best, at least in the view of one of India's missionaries; a series of suitable resolutions were adopted, a nugget meeting was held when

different members spoke of the special truths which had impressed them in the meetings. Tuesday evening a farewell meeting was held for the more than forty missionaries who expect to go to their fields during the next year, and the Union was adjourned. One of those who expected shortly to return to active service has since been called from work to rest, the Master having said, "Come up higher."

Many subjects awakened deep interest, but perhaps the one that seemed nearest to the heart of the Union was sympathy with our suffering brethren, in Armenia, and in China, where the Master of the fields is sowing the seed of his church in the blood of martyrs.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock. 234 East 9th street, Erie, Pa.]

QUES. Why cannot we have the roll of delegates to the convention printed in the church papers before the meeting, same as the General Assembly?

ANS.—"The credentials are sent out early in February, some of them are returned promptly, but not many. Again, others come with the presbyterial statistical reports; then they are subject to many changes. Often I am notified that neither principal nor alternate can go, and an entirely new set are appointed. Then, again, many presbyterials cannot afford to send delegates, or not more than one, and those going and paying their own way. While they are credited as delegates, they do not often *really decide* until very late in the season, as they are not in anyway bound; and I think any woman will know that we are not as free as men, any way. So many things happen to keep us at home,—house-cleaning, babies, poor servants, failure to get a new bonnet or dress, etc,, etc;—but the official reason is perhaps to be told in a few words. The difficulty is in obtaining from presbyterial secretaries *in time* the names of the delegates appointed, and often for the very good reason, too, that they are not appointed until the Spring presbyterial meetings, some of which are quite late." These are the reasons given by Mrs. Mary W. Porter, Secretary. Mrs. Jean S. Sands also said: "When it was suggested to print the list for the last convention, the secretary went to considerable trouble and sent the list, but it came too late for publication."

QUES.—What is the best way to elect a president in our local societies?

ANS.—Follow your constitution if you have one, which will provide for the election of officers.

M. J. STEVENSON.

QUES.—How can we avoid the hindrances that arise in our pathway in missionary work?

ANS.—Let us first carefully examine if these hindrances are real or imaginary. We often *think* we see a great obstacle in our pathway only to find it disappear like a mirage on a near approach. Like the sisters of old we vex ourselves about an unmoveable stone, only to find as we press forward that some one has rolled it away. I think the question is not so much how to *avoid* the hindrances that arise in our pathway as how to overcome them, and this we can do "through Christ who strengtheneth us." MRS. M. J. ELLIOT.

QUES.—Should household work hinder missionary society work?

ANS.—Household *duties may*, but household *work never*. I would consider that one a very poor manager and housekeeper who cannot arrange her work so she can spend one hour once a month meeting with the sisters of the church to devise ways and means of furthering the Master's work.

MRS. M. J. ELLIOT.

QUES.—"Is it right that a missionary society, belonging to a congregation under the Home Board who do not fill their quota, should belong to the Women's General Missionary Society?"

ANS.—Nearly every congregational missionary society is composed of a few faithful workers, who are prompt in every duty, let it be personal or society relation to the church, and to exclude the society from any advantage which is offered by our church at large, because the congregation had failed in their obligations, would be most unjust. I think any missionary society that sustains its relation to the presbyterial society to which it belongs and to the General Missionary Society should be a member of both and entitled to every courtesy.

Oakmont, Pa. MRS. W. W. GRIER.

The following is the answer given by Mrs. Mary Clokey Porter in regard to maps:

If maps of India and Egypt cannot be obtained, then why not make your own? For instance, draw an outline of Egypt on the blackboard, on manilla paper or on muslin, with the principal features marked, and as a study is made of the mission stations, schools, colleges, &c., locate them in their proper places on the map. In drawing, either on paper or muslin, use crayon pencils (wax)—blue to indicate water, green for mountains, yellow for divisions of land, red for cities and black for letters. Avoid encumbering maps with the full names of places: give only initials.

Where the Juniors are taught to build the maps, give them slates or tablets, to draw, as the leader draws upon the chart or blackboard.

Teach the names of our missionaries in India and Egypt, and of the places where they are located. With stencils it would be easy to make a permanent chart of names, and as new missionaries are sent out by the church add their names to the list.

Presbyterial Meeting at Wooster, O.

The seventeenth annual convention of the Women's Presbyterial Missionary Association was held in the United Presbyterian church at Wooster, O., June 17 and 18, 1896. The meeting was opened with devotional exercises conducted by the vice president, Mrs. J. G. Caldwell, of Iberia. A very cordial address of welcome by Mrs. Eberhart, of Wooster, was responded to by the president, Mrs. D. K. McKnight, Canton. About thirty delegates answered to roll call. The subjects for conference were ably discussed, and the question box answered. The mission band exercises were beautifully rendered by two little girls, also a recitation by Master Carl Henderson.

Mrs. W. E. Shaw, our delegate to the W. G. M. S., brought us a very interesting report of the convention. Mrs. Good, a returned missionary from Gaboon, Africa, of the Presbyterian church, gave a most pleasing and instructive address. Mr. J. O. Campbell, D. D., pastor of Wooster congregation, addressed the convention on "Prophecy; or Christian Womanhood." Encouraging reports from the various societies were heard. Officers for ensuing year:—President, Mrs. F. B. Foster; Vice President, Mrs. N. G. E. Martin; Rec. Sec., Mrs. F. Lytle, Cor. Sec., Mrs. J. Sharp; Treasurer, Mrs. M. C. Rauch. Delegate to W. G. M. S., Mrs. Phoebe McWilliams.

The following resolutions were adopted:

Whereas, God in his kindness and love has been pleased to continue our Presbyterial Women's Association and local societies in peace and prosperity,

Resolved, 1.—That we acknowledge His kindness to us each individually by devoting our lives anew to his service.

2.—That we tender our thanks to Mrs. Good for her deeply interesting address on her work in Africa; to Mrs. W. E. Shaw for her excellent report of the W. G. M. S., also to Dr. Campbell for his fine address.

3.—That we sanction Mrs. Dysart's remarks on temperance education and recommend that the

cause of temperance have a place in our conventions.

4.—That we thank the present officers for their efficient service during the past year,

5.—That we thank the good people of Wooster for their kind reception and entertainment, We shall go away fully satisfied that we have lacked nothing.

The meeting throughout was characterized by energy and zeal for the Master's cause. Mrs. McKnight made some very timely remarks, encouraging all of us and welcoming the new-comers into our presbyterial. A season of consecrated service was engaged in which led us all nearer to one God and Saviour, the hearer of prayer.

Adjourned to meet in one year at Dalton, O.

Closed with prayer and benediction by Rev. W. E. Shaw, of Fredericksburg.

MRS. D. K. MCKNIGHT, Pres.
MRS. F. M. PROCTOR, Rec. Sec.

Los Angeles Presbyterial Society.

The annual meeting of the Women's Missionary Society of Los Angeles Presbytery was held at Wildomar, March 25 and 26.

On Wednesday evening the meeting was opened with devotional exercises led by the President, Mrs. Gordon. A hearty address of welcome was given by Mrs. Henderson. Mrs. Dallas, of Los Angeles, Mrs. Reyburn, of Santa Ana, and Mrs. Jamieson, on behalf of the Grand Avenue Society of Wildomar, responded. Mrs. Gordon then read an original poem, entitled "Why All-Saints Church did not hold a Fair."

9 a. m. Thursday. The meeting was opened with devotional exercises led by Mrs. Jas. Hill, of Pasadena. Delegates from Santa Ana, Los Angeles, Pasadena, Wildomar, and Grand Avenue societies, responded to roll call. Reports of special mission work being called for, Mrs. Dallas presented the work of the Chinese mission in Los Angeles, of which she is superintendent. The Thank-offering service was conducted by Mrs. J. Jamieson, of Wildomar, the offering amounting to $170. The society then adjourned to the Wildomar Hotel, and partook of a bountiful dinner, provided by the members of the Grand Avenue society.

1.30 p. m. The meeting was opened with devotional exercises led by Mrs. Dallas, of Los Angeles. The subject for conference "The Tithe," was opened with a paper by Mrs. Alexander, of Los Angeles, on the duty of tithe-giving. Mrs. Sitton and Mrs. Jamieson, of Wildomar, presented thoughts on the same subject. Mrs. Crawford read a paper on the "Motive for Giving," and Mrs. Hill, of Pasadena, gave a Bible-reading on the subject. Mrs. Reyburn read a paper by Mrs. Lowrie, of Santa Ana, subject "Glimpses of our Mission Fields." Wildomar Mission Band contributed much to the interest and profit of the meeting by their exercises, under the direction of Mrs. Magee. Mrs. Dallas, of Los Angeles, read a paper on "The Bible in the Home, and for the Individual." The following officers were elected for the coming year: President, Mrs. E. Y. Gordon; First Vice President, Mrs. L. Jamieson; Second Vice President, Mrs. E. S. McKitrick; Treasurer, Mrs. K. Nevin; Rec. Secretary, Miss A. J. Boone; Cor. Secretary, Mrs. Killpatrick. On motion, it was decided to hold the next meeting on the first Wednesday of April, at the time of the spring meeting of Presbytery. Mrs. Jamieson, Mrs. Nevin and Mrs. Reyburn were appointed a committee on special objects, to report at the next meeting. The session closed with singing and the benediction by Rev. Jamieson, and we adjourned to meet at Santa Ana, April, 1897. J. BOONE, Rec. Sec.

Pawnee Presbyterial.

Pawnee Presbyterial Missionary Society held its annual meeting at Minden, Neb., March 24-25, '96.

The first session was held Tuesday evening. After devotional exercises, an address was given by our incoming President, Mrs. L. H. Mitchell.

Wednesday morning, devotional exercises were conducted by Mrs. Nichol, of Minden. Ten delegates were present, representing six of the twelve societies. An invitation was extended from 2nd Pawnee for the Presbyterial to meet with them next year. The invitation was accepted. Reports were read from nine of the missionary societies.

The officials elected for next year are as follows: Pres., Mrs. E. E. Fife, Lincoln; Vice Pres., Mrs. Z. McCoy, Burchard; Sec., Mrs. M. E. Hammond, 2nd Pawnee; Treas., Mrs. T. M. Mackey, Superior.

A motion that the Presbyterial defray one-half the expenses of President, Secretary and Treasurer, was carried.

An interesting conference on Society Work was opened with a paper by Mrs. J. S. Colvin, Mission Creek: subject, "Object of our Organization." Paper written by Mrs. Burns, of Wilsonville, was read by Mrs. Nesbitt; subject, "Individual Responsibility." A leaflet on "Why we should belong to the Missionary Society" was read by Mrs. Nesbitt. Mrs. Coie, of Minden, read a paper on "Individual Responsibility."

A resolution was passed exonerating Mrs. Amberson from any blame in the loss of the funds through the bank failure in Superior.

Afternoon, devotional exercises conducted by Mrs. Fife. A paper, written by Miss Jennie Caruthers, of Madrid, subject, "Temperance Work in the Missionary Society, was read by Mrs. Nichol.

Mrs. Mackey read a paper; subject, "How may we influence our young people to devote their lives to mission work."

After discussing these papers, the question box was opened. Motion made and carried that we have a Literature secretary, and that Mrs. J. D. Nesbitt, of Pawnee City, be that secretary. Dr. Parkhurst then addressed the meeting. After extending him a vote of thanks, and singing No. 98 Bible Songs, the meeting closed.

Wednesday evening, devotional exercises were led by Mrs. R. J. McCready, of Pawnee. The children then gave a very interesting exercise—"A glimpse of the field and seed sowing," after which the choir sang an anthem.

Rev. Hanna delivered a very instructive address on "The Retrospect and Prospect of Missions."

Appropriate resolutions were presented by the committee and adopted by the society.

Convention adjourned to meet March, 1897.

MRS. WELCH, Sec. pro tem.
LIZZIE M. BARR, Sec.

Miss Rachel McDill.

A tribute of love and respect from the Women's Missionary Society of the United Presbyterian church of College Corner, Ohio, to the memory of Miss Rachel MacDill, born Dec. 25th, 1813, died March 18th, 1896.

This is the second time death has invaded our society since its organization about sixteen years ago. God, who doeth all things well, has called another of our number home. We have bowed in humble submission to our Father's will. By this death He is saying to us, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Truly she was a mother in Israel. She was a cheerful, quiet and assuming Christian. Although not able by reason of growing infirmity to attend many of our meetings, yet her heart was with us and she was ever ready to help in every good work.

We tender our love and sympathy to the bereaved ones, commending them to the loving Saviour whom she loved and served.

MRS. BELLE DUNCAN,
MISS LAURA PINKERTON,
MRS. BESSIE HAWLEY.

MESSIAH! at thy glad approach
The howling waves are still;
Thy praises fill the lonely waste
And breathe from every hill.

Renewed, the earth a robe of light,
A robe of beauty wears;
And in new heavens a brighter sun
Leads on the promised years.

Let Israel to the Prince of Peace
The loud hosanna sing;
With hallelujahs, and with hymns,
O, Zion, hail thy King.